effort and determination to gain universal dominion. Should such an occurrence take place, as seems very probable, it may be safely predicted that the movement will contain within itself the seeds of its own dissolution. For in very proportion as man's power of swaying distant regions and attaining great ends increases, so do the means multiply by which God can arrest human passion and disappoint human ambition. The ball, as it seems to gather strength and to roll on, bearing with it a chilling atmosphere, will be found, under an influence from heaven, to melt away more suddenly than it appeared.

What are commonly called the *vis medicatrix* of nature, and the *vis conservatrix* of society, spring, we believe, from such checks and adjustments as these, rather than from any inherent power in the objects themselves. Society is so constituted, that there is a means of counteracting human caprice, whatever be the form assumed by it. Society, like the steam-engine, has regulators and safety-valves, all self-acting, and ready to meet the threatened evil, from whatever quarter it may proceed. At the same time, it always happens that things advance most prosperously when there is no interference with them on the part of meddling wisdom, which is folly differing from other folly only in this, that it is more conceited.

With such aids to virtue and restraints upon vice, we see how perilous it would be to alter the present constitution of things in favour of what might seem to human wisdom to be a better. Defects might easily be pointed out in the very theories of the communists, whether they assume the forms of St. Simon, of Owen, or Fourier. All proceed on the assumed principle, that men are always or usually swayed by an enlarged self-love, according to which every one will pursue his best interests when lie knows them; and on the supposed fact that the associations set up do provide for the best interests of the members, Now,

this principle, we might show, proceeds on a mistaken view of human character. Mankind are far more frequently swayed by feelingH, sentiments, impulses, and passions; by kindness, sympathy, and affection; by vanity, pride, and obstinacy; by [redacted]ambition, envy, and revenge, than even by a calculating selfishness. In the systems of the Communists there is and can be no provision made for ej&ercising, for guiding, and controlling such a conglomerate of sentiments and lusts. Hence their experimental com-